Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 19

The Incidents of al-Rajīʿ & Bi’r Maʿūnah

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Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Part 19 – The Incidents of al-Rajīᶜ & Bi'r Maᶜūnah

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Introduction

The battle of Uḥud had come to an end. It had started in a promising fashion for the Muslims with the Companions رَضِيَ ٱللَّهُ عَنْهُمْ victorious in all the initial duels. When the main battle commenced, the Muslims caused the Quraysh to flee.

The Muslims busied themselves gathering the spoils and some of the archers who had been strategically positioned on a small mound left their position thinking the outcome of the battle was a foregone conclusion.

The rear of the Muslim army was now left exposed and Khālid ibn al-Walīd saw this opportunity. A flanking manoeuvre was performed, and the Muslims were now attacked from behind, causing confusion in their battle lines.

The Muslims suffered heavy casualties and many prominent Companions رَضِيَ ٱللَّهُ عَنْهُمْ were also martyred that day including Hamzah رَضِيَ ٱللَّهُ عَنْهُ & Musʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also suffered many injuries and many Companions رَضِيَ ٱللَّهُ عَنْهُمْ were martyred and injured trying to protect him.

False news of the death of Rasūlullāh ﷺ spread amongst the Muslims. However, when they saw that he was still alive they rallied around to protect him.

The Muslims managed to make their way into one of the valleys of Uḥud. The Quraysh were unaware of who had fallen from the Muslim army, so Abū Sufyān called out to see if Rasūlullāh ﷺ was still alive. Initially his calls were left unanswered, but then Rasūlullāh ﷺ commanded ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ to reply. After hearing his answer, Abū Sufyān promised that they would meet the Muslims again in Badr the following year. The Quraysh then left for Makkah.

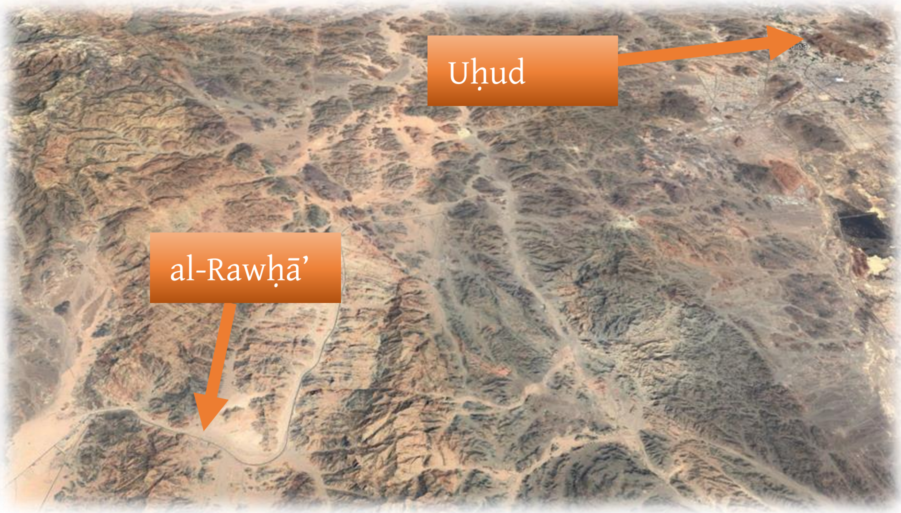
The Quraysh had desecrated and mutilated the bodies of the martyrs including Hamzah رَضِيَ ٱللَّٰهُ عَنْهُ. The martyrs were buried in the battlefield without the normal ritual bath given to the deceased. The state of the Muslims was such, that there was not enough shroud to cover the fallen properly. Some shared the same shroud, and some also shared the same grave.

A total of seventy Muslims had been martyred in the battle that day. This was 10% of the total size of the army and many more were injured.

The Quraysh had won the battle that day, but their victory was incomplete.

Al-Rawḥā'

After the battle of Uḥud, on the 15th of Shawwāl in the 3rd year after Hijri, the Quraysh left Uḥud to return to Makkah. On the journey home, they reached al-Rawḥā' in the evening where they stopped. Al-Rawḥā' is just over 40 miles to the southwest of Madīnah on the way to Badr.



During the night, the Quraysh conversed between themselves. The thought crossed their mind, that they had left the job unfinished. Even though they had inflicted heavy losses on the Muslims, it would be better if they returned and attacked Madīnah, as the Muslims were in no condition to fight. In this way, their victory would now become complete.

Ṣafwān ibn Umayyah advised the Quraysh, that it would be better if they did not go to Madīnah but returned to Makkah. The

Companions of Muḥammad ﷺ were very passionate and it was possible that they would not be successful on their second attack.

Jibrīl عَلَيْهِ ٱلسَّلَامُ informed Rasūlullāh ﷺ about the Qurayshi plan the following morning. As soon as he heard the news, Rasūlullāh ﷺ sent Bilāl رَضِيَ ٱللَّهُ عَنْهُ to make an announcement in the whole of Madīnah. All those people who had taken part in the battle of Uḥud were to get ready again to confront the Quraysh once more.

Jābir ibn ʿAbdullāh رَضِيَ ٱللَّهُ عَنْهُ came to Rasūlullāh ﷺ and said that his father had been martyred in the battle of Uḥud. He could not attend the battle of Uḥud as he was looking after his sisters. He now asked permission if he could join the expedition.
Rasūlullāh ﷺ granted it.

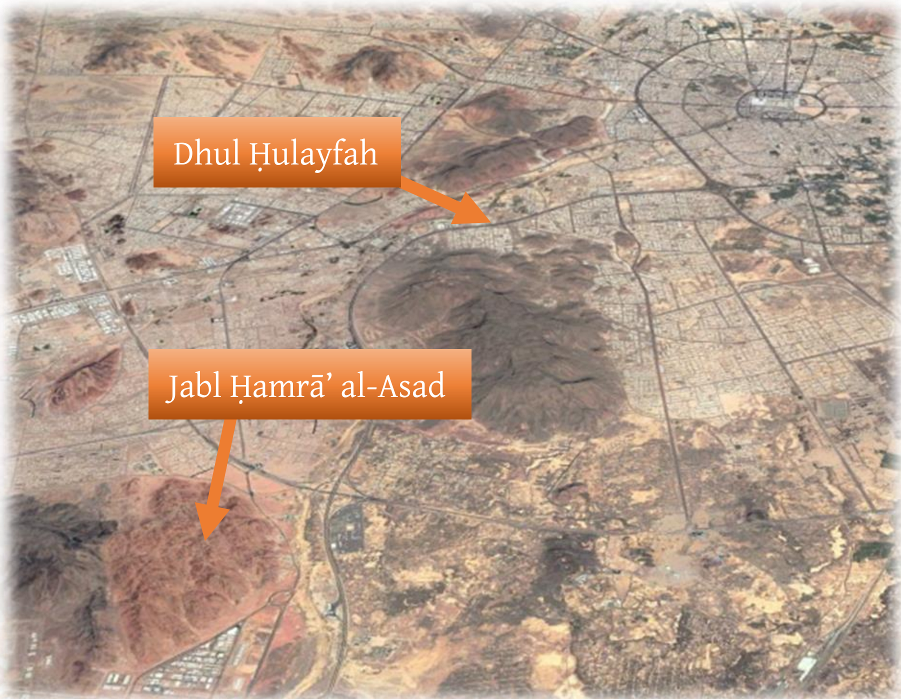
Now the purpose of Rasūlullāh ﷺ getting ready to do battle once again was to show the Quraysh that the Muslims had not become weak. They were injured and tired. They had rested for only one night, yet the Companions رَضِيَ ٱللَّهُ عَنْهُمْ answered the call of Rasūlullāh ﷺ without any hesitation.



Gazwah Ḥamrā' al-Asad

What followed was the Gazwah of Ḥamrā al-Asad. On the 16th of Shawwāl, Rasūlullāh ﷺ left Madīnah and stopped at Ḥamrā' al-Asad, an area around 10 miles outside of Madīnah.

To the south west of Madīnah, lies Jabl Ḥamrā' al-Asad. It is just past Dhul Ḥulayfah as you can see on the map below. It was probably around this area where Rasūlullāh ﷺ stopped with the Muslim army.



The Visit of Maʿbad

Whilst Rasūlullāh ﷺ was at Ḥamrā’ al-Asad, the leader of the Khuzāʿah, Maʿbad came to see Rasūlullāh ﷺ. He had heard about the defeat and offered his condolences for those Companions رَضِيَ ٱللَّهُ عَنْهُمْ who were martyred in the battle.

Maʿbad left Rasūlullāh ﷺ and then went to meet Abū Sufyān, the leader of the Quraysh. Abū Sufyān told Maʿbad that he intended to attack Madīnah a second time. Maʿbad told him, that Muḥammad ﷺ has come out with a large, excellent army to confront you. As soon as Abū Sufyān heard this, he left for Makkah. Rasūlullāh ﷺ remained at Ḥamrā’ al-Asad for three days and then on the day of Jumuʿah, he returned to Madīnah.

The Revelation Comes

With regards to this incident, Allāh سُبْحَانَهُ وَتَعَالَىٰ revealed the following verse:

ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ
ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾[1]

“Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward”

[1] Sūrah Āl-ʿImrān verse 172

Summary of Gazwah Ḥamrā’ al-Asad

Battle Number	12	
Name of the Battle	Ḥamrā’ al-Asad	
Date of the Battle	3AH	Shawwāl
Reason for Expedition	Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ went out in anticipation of the Quraysh returning to Madīnah	
Location	Ḥamrā’ al-Asad	
Representative of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	ʿAbdullāh ibn Umm Maktūm رَضِيَ ٱللَّٰهُ عَنْهُ	
Standard Bearer for the Muslim Army	ʿAlī ibn Abū Ṭālib رَضِيَ ٱللَّٰهُ عَنْهُ	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	630	
Number of enemy forces or information about them	2977	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	3 days	
Type of Battle	Pursuit	
Verses of Qur’ān narrated in relation to Expedition	Sūrah Āl-ʿImrān verse 172	
Outcome of Battle	No confrontation occurred, as the Quraysh went back to Makkah	

Summary of Events in the 3rd Year of Hijri

Muḥarram

- The Gazwah of Dhū Amr took place in Najd

Rabīʿ al-Awwal

- The threat of Kaʿab ibn al-Ashraf was put to an end, once and for all
- The marriage of ʿUthmān ibn ʿAffān رَضِيَ ٱللَّٰهُ عَنْهُ and Umm Kulthūm رَضِيَ ٱللَّٰهُ عَنْهَا, the daughter of Rasūlulullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, was arranged. He had been previously married to her sister, Ruqayyah رَضِيَ ٱللَّٰهُ عَنْهَا, who had passed away

Rabīʿ al-Thānī

- The Gazwah of Buḥrān took place in al-Furūʿ

Jumādāʾ al-Ākhirah

- Zayd ibn al-Ḥārithah رَضِيَ ٱللَّٰهُ عَنْهُ was sent on an expedition to al-Qaradah where the party managed to take some wealth and cattle belonging to the Quraysh

Shaʿbān

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ married Ḥafṣah رَضِيَ ٱللَّهُ عَنْهَا, the daughter of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ

Ramaḍān

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Khuzaymah رَضِيَ ٱللَّهُ عَنْهَا, who was also known as Umm al-Masākīn
- The grandson of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥasan ibn ʿAlī رَضِيَ ٱللَّهُ عَنْهُ, was born

Shawwāl

- The Gazwah of Uḥud took place
- The Gazwah of Ḥamrā’ al-Asad took place, but there was no confrontation with the Quraysh

Other Events in this Year

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Jahsh رَضِيَ ٱللَّهُ عَنْهَا by the command of Allāh سُبْحَانَهُ وَتَعَالَىٰ
- The verse on Ḥijāb was Revealed
- Alcohol was also prohibited[2] (Ibn Isḥāq writes this was in the following year during the Gazwah of Banū al-Naḍīr)

[2] For further information see the booklet The-Prohibition-of-Alcohol-in-Islam-1.pdf (islamicportal.co.uk)

The Sariyah of Abū Salamah رَضِيَ ٱللَّٰهُ عَنْهُ

In the beginning of the 4th Year of Hijrah, on the 1st of Muḥarram, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ received news that, the sons of Khuwaylid, Ṭulayḥah and Salamah were gathering people to fight against him.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ sent Abū Salamah, ʿAbdullāh ibn ʿAbd al-Asad رَضِيَ ٱللَّٰهُ عَنْهُ, with 250 Muhājirūn and Anṣār to encounter them.

As soon as the tribes found out the Muslims were coming, they dispersed immediately. They left behind lots of camels and goats which came into the hands of the Muslim army. The Muslims then took the spoils back to Madīnah.

Upon reaching Madinah, as per the normal procedure, one fifth was taken out for Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and the rest was distributed amongst the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ. Each person got seven camels and goats each.



The Sariyah of ʿAbdullāh ibn Unays رَضِيَ ٱللَّٰهُ عَنْهُ

On the 5th of Muḥarram, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ received news that Khālid ibn Sufyān Huzalī Liḥyānī was gathering an army to fight the Muslims. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ sent ʿAbdullāh ibn Unays رَضِيَ ٱللَّٰهُ عَنْهُ to deal with him.

ʿAbdullāh ibn Unays رَضِيَ ٱللَّٰهُ عَنْهُ met him and put an end to him. He then took the head of Khālid ibn Sufyān and hid in a cave to escape from the people who were now looking for him.

A spider came and spun a web over the mouth of the cave. The search party arrived at the cave, but when they saw the web, they turned back thinking no one could possibly be inside. After they left, ʿAbdullāh ibn Unays رَضِيَ ٱللَّٰهُ عَنْهُ came out of the cave.



ʿAbdullāh ibn Unays رَضِيَ ٱللَّٰهُ عَنْهُ now had to get back to Madīnah, so he used to travel at night and hide during the day. In this way, he returned to Madīnah on the 23rd of Muḥarram and presented the head of Khālid ibn Sufyān in front of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ became very happy and presented ʿAbdullāh ibn Unays رَضِيَ ٱللَّٰهُ عَنْهُ a staff. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then told him to

hold this staff and walk in Jannah, as the person who walks in Jannah with a staff will be very rare.

Rasūlullāh ﷺ also said that this is a symbol between me and you on the Day of Judgement.

ʿAbdullāh ibn Unays رَضِيَ ٱللَّهُ عَنْهُ looked after this staff his whole life and whilst he was dying, he made a bequest that this staff be placed inside his shroud when he is buried. And so, it was done.

In a narration from Muʿjam Ṭabrāni, we learn that Khālid ibn Sufyān was a very rude person. Mūsā' ibn ʿAqabah رَحِمَهُ ٱللَّهُ says that people claimed that Rasūlullāh ﷺ had informed them of the demise of Khālid ibn Sufyān, even before ʿAbdullāh ibn Unays رَضِيَ ٱللَّهُ عَنْهُ arrived in Madīnah.



The Incident of al-Rajīʿ

In the month of Ṣafar, a delegation from the tribes of Aḍal and al-Qārah came to Madīnah and presented themselves to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. They said that their tribes had embraced Islām and asked Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ if he could send some Companions رَضِيَ ٱللَّهُ عَنْهُمْ who could teach them the Qur'ān and the rules of Islām.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ agreed to their request and sent ten Companions رَضِيَ ٱللَّهُ عَنْهُمْ with them. According to another opinion, six Companions رَضِيَ ٱللَّهُ عَنْهُمْ were sent. Some of them were:

- ʿĀṣim ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ
- Marthad ibn Abū Murthad al-Ghanawī رَضِيَ ٱللَّهُ عَنْهُ
- ʿAbdullāh ibn Ṭāriq رَضِيَ ٱللَّهُ عَنْهُ
- Khubayb ibn ʿAdīy رَضِيَ ٱللَّهُ عَنْهُ
- Zayd ibn al-Dathinna رَضِيَ ٱللَّهُ عَنْهُ
- Khālid ibn al-Bukayr Dathinna al-Laythī رَضِيَ ٱللَّهُ عَنْهُ
- Muʿatab ibn ʿUbayd رَضِيَ ٱللَّهُ عَنْهُ

Either ʿĀṣim ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ or Marthad رَضِيَ ٱللَّهُ عَنْهُ was appointed as their leader.

The Betrayal

The party reached al-Rajīʿ, which was a watering place of the tribe of Hudhayl, located between Makkah and ʿAsfān. The Companions رَضِيَٱللَّهُعَنْهُمْ were then betrayed by the people who had asked Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ for assistance.

The Banū Laḥyān had been lying in wait and were signalled by the traitors. There were two hundred people in the enemy of which one hundred were archers.

The Banū Laḥyān started to follow the Muslims and when they got close, ʿĀṣim ibn Thābit رَضِيَٱللَّهُعَنْهُ and the other Companions رَضِيَٱللَّهُعَنْهُمْ climbed upon a hill. The Banū Laḥyān told the Muslims to come down from the hill. If they did, then they would grant them security.

ʿĀṣim ibn Thābit رَضِيَٱللَّهُعَنْهُ said that he would never come down in the security of a disbeliever and made the following supplication:

اللهم اخبر عنا رسولك

'Oh Allāh, inform your Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ about us'

In another narration, it mentions that Allāh سُبۡحَانَهُ وَتَعَالَىٰ accepted his supplication and through divine inspiration informed Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ immediately. When Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ found out, he in turn informed the Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ.

ʿĀṣim ibn Thābit رَضِيَ ٱللَّهُ عَنۡهُ and the other Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ fought bravely and after a while, some of them were martyred. According to some narrations which puts the number of Companions in the party at ten, seven of them were martyred. Ibn Hishām mentions ʿĀṣim, Marthad and Khālid رَضِيَ ٱللَّهُ عَنۡهُمۡ were martyred.

The Supplication of ʿĀṣim ibn Thābit رَضِيَ ٱللَّهُ عَنۡهُ

Another supplication ʿĀṣim رَضِيَ ٱللَّهُ عَنۡهُ made, was to ask Allāh سُبۡحَانَهُ وَتَعَالَىٰ to protect his body from the polytheists. Ibn Hishām mentions when ʿĀṣim رَضِيَ ٱللَّهُ عَنۡهُ was martyred, the enemy wanted to take his head and sell it to Sulāfa bint Sa'd ibn Shuhayd. ʿĀṣim رَضِيَ ٱللَّهُ عَنۡهُ had put an end to two of her sons in the battle of Uḥud and she had taken a vow that if she came in possession of his head, she would drink wine from it.

When the enemy tried to get to the body of ʿĀṣim رَضِيَ ٱللَّهُ عَنۡهُ, some bees prevented them from doing so. They said that they would wait until night-time when the bees go away and then go and try again. Allāh سُبۡحَانَهُ وَتَعَالَىٰ then sent a flood in



the valley and the body of ʿĀṣim رَضِيَ ٱللَّهُ عَنْهُ was taken away. And in this way Allāh سُبْحَانَهُ وَتَعَالَى answered the supplication of ʿĀṣim رَضِيَ ٱللَّهُ عَنْهُ.

The Captives

The remaining three were ʿAbdullāh ibn Ṭāriq, Khubayb ibn ʿAdīy and Zayd ibn Dathinna رَضِيَ ٱللَّهُ عَنْهُمْ. They all came down to the guarantee of security from the enemy.

As soon as they descended, the enemy started to bind their arms and legs. ʿAbdullāh ibn Ṭāriq رَضِيَ ٱللَّهُ عَنْهُ said this was the first betrayal and they have started by breaking an oath. He did not know what they would do next, so he refused to go with them. The polytheists then also made him a martyr.

According to another opinion, he had broken free from his bonds and drew his sword. The enemy moved away from him and used stones to put an end to him. This happened when they were in a place called al-Ẓahrān and this is where he was buried.

Khubayb ibn ʿAdīy & Zayd ibn Dathinna رَضِيَ ٱللَّهُ عَنْهُمَا were taken to Makkah and sold to some of the Quraysh.



Zayd ibn Dathinna رَضِيَ ٱللَّهُ عَنْهُ

Ṣafwān ibn Umayyah, whose father 'Umayyah ibn Khalaf' had been killed in Badr, purchased Zayd رَضِيَ ٱللَّهُ عَنْهُ to kill in exchange for his father.

In the battle of Badr, Khubayb رَضِيَ ٱللَّهُ عَنْهُ had killed Ḥārith ibn ʿĀmir, so he was purchased by his sons.

Ṣafwān did not waste any time in killing his prisoner. He sent his slave Nisṭās with Zayd رَضِيَ ٱللَّهُ عَنْهُ to Tanʿīm. Tanʿīm is an area 4 miles to the north west of al-Masjid al-Ḥarām and is outside the Ḥaram boundary. A group of Quraysh also gathered there to look at the spectacle, including Abū Sufyān ibn Ḥarb.



Zayd رَضِيَ ٱللَّهُ عَنْهُ was brought forward for execution. Abū Sufyān said addressed him saying, ‘I am asking you a question on which I want you to take on oath on Allāh سُبْحَانَهُ وَتَعَالَىٰ. Would you prefer that we leave you and put Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in your place so you can live comfortably in your home?’

Zayd رَضِيَ ٱللَّهُ عَنْهُ said, ‘I swear by Allāh سُبْحَانَهُ وَتَعَالَىٰ, I wouldn’t prefer it even if a thorn pricked the feet of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and I stayed at home.’

Abu Sufyān said, ‘I swear by Allāh, that I have never seen anyone who has this level of love, sincerity, friendship and self-sacrifice, like the way the Companions of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ have for him.’

After a while, Nisṭās martyred Zayd رَضِيَ ٱللَّهُ عَنْهُ as he had been ordered. Nisṭās would later embrace Islām.



Khubayb رَضِيَ ٱللَّهُ عَنْهُ

Khubayb رَضِيَ ٱللَّهُ عَنْهُ stayed as a prisoner during the sacred months. When the people intended to do away with him, Khubayb رَضِيَ ٱللَّهُ عَنْهُ asked Ḥārith's daughter Zaynab, for a razor to clean himself.

Zaynab gave him the razor and got busy with her work. Zaynab then says that after a short while, she saw her small child was sitting on the lap of Khubayb رَضِيَ ٱللَّهُ عَنْهُ and he had the razor in his hand. As soon as she saw this, she became frightened.

Khubayb رَضِيَ ٱللَّهُ عَنْهُ looked at her and said, 'did you think that I would kill this child? Never! Inshā'Allāh, I will never do such an action. We do not break promises.'

Zaynab says, that she had never seen a prisoner better than Khubayb رَضِيَ ٱللَّهُ عَنْهُ. She had seen him eat from bunches of grapes when, at that time, there was no sign of any fruit in Makkah. He had been bound in fetters so he could not have got them himself. This sustenance was given to him by Allāh سُبْحَانَهُ وَتَعَالَىٰ.



The Prayer before Execution

When the time came to execute Khubayb رَضِيَ ٱللَّهُ عَنْهُ, they took him outside the Ḥaram to Tanʿīm. Khubayb رَضِيَ ٱللَّهُ عَنْهُ asked them to give him enough time so he could perform two Rakʿāt Ṣalāh. The people gave him permission and he read his Ṣalāh.

He then turned to the Polytheists and informed them that he did not lengthen his Ṣalāh because he did not want them to think he feared death. He then raised his hands and supplicated to Allāh سُبْحَانَهُ وَتَعَالَىٰ against them. After a while Khubayb رَضِيَ ٱللَّهُ عَنْهُ was hung up and crucified.

From that day on, it became a tradition for a person who was to be executed, to perform two Rakʿāt Ṣalāh.

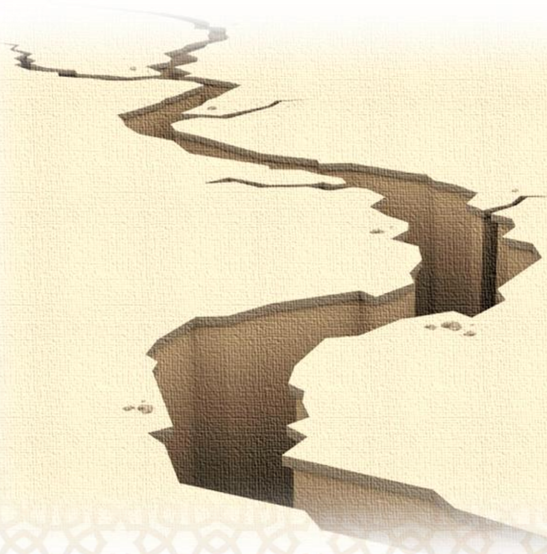
According to one narration, when Khubayb رَضِيَ ٱللَّهُ عَنْهُ was martyred, his face was in the direction of the Qiblah. When the disbelievers tried to turn his face away, it would miraculously turn towards the Qiblah again. They kept on trying to turn his face and eventually they gave up.



The body of Khubayb رَضِيَ ٱللَّهُ عَنْهُ was left on a cross for forty days in Tanʿīm. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then sent two of his Companions,

Zubayr and Miqdād رَضِيَ ٱللَّهُ عَنْهُمَا, to Makkah to remove his body from the cross. When they arrived in Tanʿīm, there were forty guards lying around the area of the cross. When Zubayr and Miqdād رَضِيَ ٱللَّهُ عَنْهُمَا saw their opportunity, they brought down the body of Khubayb رَضِيَ ٱللَّهُ عَنْهُ, loaded it onto their horse, and made for escape. Even though it had been forty days, the body of Khubayb رَضِيَ ٱللَّهُ عَنْهُ was still fresh.

When the guards realised the body of Khubayb رَضِيَ ٱللَّهُ عَنْهُ was missing, they went about in search of it and found the two Companions رَضِيَ ٱللَّهُ عَنْهُمَا. Zubayr رَضِيَ ٱللَّهُ عَنْهُ, gently lowered the body of Khubayb رَضِيَ ٱللَّهُ عَنْهُ and Allāh سُبْحَانَهُ وَتَعَالَىٰ caused the ground to open and swallow up his body. That is why Khubayb رَضِيَ ٱللَّهُ عَنْهُ is known as *'Balī al-Arḍ'*, the one swallowed by the earth.



Bi'r Maʿūnah

In the month of Ṣafar, Abū Barā', "ʿĀmir ibn Mālik', came to see Rasūlullāḥ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and presented him with a gift. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ refused to accept it and invited him towards Islām instead.

Abū Barā' neither accepted the invitation, nor did he reject it. He said to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, that if he sends some of his Companions رَضِيَ ٱللَّهُ عَنْهُمْ to the people of Najd to call them to Islām, he was hopeful they would embrace. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ expressed his reservation about sending his Companions رَضِيَ ٱللَّهُ عَنْهُمْ because he felt a threat from the people of Najd. Abū Barā' said that he would guarantee their safety.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then sent seventy Companions رَضِيَ ٱللَّهُ عَنْهُمْ who were known as Qurrā', meaning reciters. In other narrations, it mentions there were forty-one Companions.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ appointed al-Mundhir ibn ʿAmr as the leader of the group. Other Companions رَضِيَ ٱللَّهُ عَنْهُمْ who were in the group were:

- al-Ḥārith ibn al-Ṣimma رَضِيَ ٱللَّهُ عَنْهُ
- Ḥarām ibn Milḥān رَضِيَ ٱللَّهُ عَنْهُ
- ʿUrwah ibn ʿAsmā' رَضِيَ ٱللَّهُ عَنْهُ
- ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ (he had accompanied Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ during his migration from Makkah to Madīnah)

This group of Companions رَضِيَ ٱللَّهُ عَنْهُمْ was very special. They used to collect sticks during the day and sell them in the evening so they could bring food for the Aṣḥāb al-Ṣuffah, the poor Companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, who had a special place to reside inside Masjid Nabwī. At night-time, they used to spend a portion of it studying the Qur'ān and some portion standing in Qiyām al-Layl and Tahajjud, the optional night prayer.

The Journey

The group of Companions رَضِيَ ٱللَّهُ عَنْهُمْ left Madīnah and travelled to Bi'r Maʿūnah where they stopped to rest. Bi'r Maʿūnah was a place located between Makkah and ʿAsfān. The tribes of Huzayl, Banū ʿĀmir and Banū Sulaym used to reside near this area.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had given a letter to Ḥarām ibn Milḥān رَضِيَ ٱللَّهُ عَنْهُ, the uncle of Anas رَضِيَ ٱللَّهُ عَنْهُ. It was addressed to ʿĀmir ibn Ṭufayl, the nephew of Abū Barā', who was a leader of the Banū ʿĀmir.

When the party reached Bi'r Maʿūnah, Ḥarām ibn Milḥān رَضِيَ ٱللَّهُ عَنْهُ went to deliver the letter to ʿĀmir ibn Ṭufayl as per the instructions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Even before he read the letter, ʿĀmir ibn Ṭufayl made a signal to a person to kill Ḥarām ibn Milḥān رَضِيَ ٱللَّهُ عَنْهُ.

The man struck Ḥarām ibn Milḥān رَضِيَ ٱللَّٰهُ عَنْهُ from behind with a spear which passed right through him. At this time, Ḥarām ibn Milḥān رَضِيَ ٱللَّٰهُ عَنْهُ said:

الله اكبر فزت و رب الكعبة

'Allāhu Akbar, I swear by the lord of the Kaʿbah, that I have become successful'

ʿĀmir ibn Ṭufayl

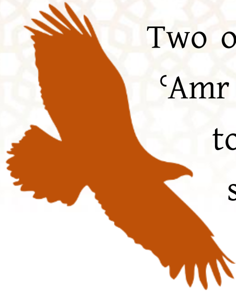
ʿĀmir ibn Ṭufayl then tried to encourage the Banū ʿĀmir to attack the rest of the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ who were in the party. They refused to do so, as his uncle Abū Barā' had guaranteed their safety.

ʿĀmir ibn Ṭufayl then went to the Banū Sulaym for help. The tribes of ʿUṣayyah, Riʿl and Dhakwān agreed to help him. They surrounded the rest of the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ and attacked them. The Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ fought valiantly until all but one who were present at the time, were martyred.

The Survivors

Three Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ had survived. One was Kaʿab ibn Zayd Anṣārī رَضِيَ ٱللَّٰهُ عَنْهُ. The enemy thought he was dead, so they had left him, but he still had some life left in him. He regained

consciousness and stayed alive until the battle of the trench where he was martyred.



Two other Companions, Munzir ibn Muḥammad and ʿAmr ibn Umayyah Ḍamrī رَضِيَ ٱللَّٰهُ عَنْهُمَا, had taken their goats to graze,. They had seen vultures circling in the sky. Upon seeing this sight, they got worried and thought something had happened.

They made their way back and when they got close, they saw their companions had all been martyred. Munzir ibn Muḥammad and ʿAmr ibn Umayyah رَضِيَ ٱللَّٰهُ عَنْهُمَا had to now decide what to do. ʿAmr ibn Umayyah رَضِيَ ٱللَّٰهُ عَنْهُ said that they should go to Madīnah and tell Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ what has happened. Munzir رَضِيَ ٱللَّٰهُ عَنْهُ said that the news will reach them, why should they leave the chance for martyrdom?

The two Companions رَضِيَ ٱللَّٰهُ عَنْهُمَا went and fought until Munzir رَضِيَ ٱللَّٰهُ عَنْهُ became martyred. ʿAmr ibn Umayyah رَضِيَ ٱللَّٰهُ عَنْهُ was captured and taken to Āmir ibn Ṭufayl.

Āmir ibn Ṭufayl cut off the ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ hair and said that his mother had made an oath that she would free one slave, therefore he was freeing him as part of her oath.

ʿĀmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ

In this incident, ʿĀmir ibn Fuhayrah رَضِيَ اللَّهُ عَنْهُ, the freed slave of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, was also martyred. He had accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ اللَّهُ عَنْهُ on their migration from Makkah to Madīnah. A narration from Ṣaḥīḥ al-Bukhārī describes the events after his demise.

فَقُتِلَ عَامِرُ بْنُ فُهَيْرَةَ يَوْمَ بِئْرِ مَعُونَةَ. وَعَنْ أَبِي أُسَامَةَ قَالَ قَالَ هِشَامُ بْنُ عُرْوَةَ فَأَخْبَرَنِي أَبِي قَالَ لَمَّا قُتِلَ الَّذِينَ بِبِئْرِ مَعُونَةَ وَأُسِرَ عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ قَالَ لَهُ عَامِرُ بْنُ الطُّفَيْلِ مَنْ هَذَا فَأَشَارَ إِلَى قَتِيلٍ فَقَالَ لَهُ عَمْرُو بْنُ أُمَيَّةَ هَذَا عَامِرُ بْنُ فُهَيْرَةَ. فَقَالَ لَقَدْ رَأَيْتُهُ بَعْدَ مَا قُتِلَ رُفِعَ إِلَى السَّمَاءِ حَتَّى إِنِّي لأَنْظُرُ إِلَى السَّمَاءِ بَيْنَهُ وَبَيْنَ الأَرْضِ ثُمَّ وُضِعَ [3]

"ʿĀmir ibn Fuhayrah was martyred on the day of Biʾr Maʿūnah. Abū Usāmah narrates from Hishām ibn ʿUrwah that his father informed him when the people in Biʾr Maʿūnah were killed and ʿAmr ibn Umayyah al-Ḍamrī had been taken prisoner, ʿĀmir ibn Ṭufayl asked him who is this, and he pointed to one of the fallen. ʿAmr ibn Umayyah said that it was ʿĀmir ibn Fuhayrah. ʿĀmir ibn Ṭufayl said that he had seen him, after he was martyred

[3] Ṣaḥīḥ al-Bukhārī 4093

raised towards the skies until he saw him between the skies and the earth. Then he was put down on the earth.'

Jabbār ibn Salmā who had martyred ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ, says, when he struck the decisive blow, ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ said the words, 'I swear by Allāh سُبْحَانَهُ وَتَعَالَى, I have reached.'

Jabbār ibn Salmā says that he was astonished by these words and thought to himself, what does he mean when he said these words? He mentioned this to Ḍaḥḥāk رَضِيَ ٱللَّهُ عَنْهُ who explained that this meant he had reached Jannah. Upon hearing this, Jabbār ibn Salmā رَضِيَ ٱللَّهُ عَنْهُ embraced Islām.

According to other narrations, the body of ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ could not be located. It was assumed that he had been concealed by the Angels.



The News Reaches Rasūlullāh ﷺ

When Rasūlullāh ﷺ heard about this incident, he became very upset. For one month, in the morning, he performed the Qunūt and supplicated against the transgressors.

Rasūlullāh ﷺ told the Companions رَضِيَ ٱللَّهُ عَنْهُمْ that their friends had become martyred and they had asked Allāh سُبْحَانَهُ وَتَعَالَى to inform him, that we have met our Lord and we are pleased with him, and our Lord is pleased with us.

ʿAmr ibn Umayyah رَضِيَ ٱللَّهُ عَنْهُ

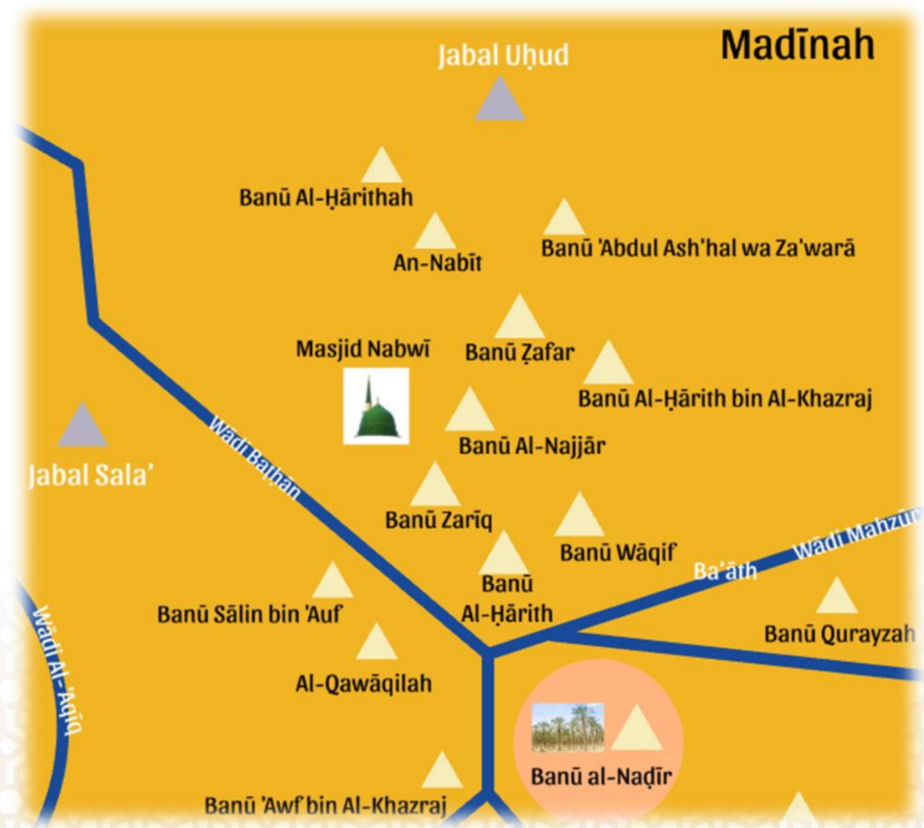
It was now the month of Rabīʿ al-Awwal in the 4th year of Hijrah. ʿAmr ibn Umayyah رَضِيَ ٱللَّهُ عَنْهُ was returning to Madīnah from the incident at Biʾr Maʿūnah when he met two people from the Banū ʿĀmir. They reached a place called Qanāt and stopped to rest in a garden.

ʿAmr رَضِيَ ٱللَّهُ عَنْهُ was aware that the leader of their tribe, ʿĀmir ibn Ṭufayl had been responsible for the martyring of his companions. ʿAmr رَضِيَ ٱللَّهُ عَنْهُ thought he could not take revenge on all of them, but he could at least exact some form on these two. Whilst the two people from the Banū ʿĀmir were sleeping, ʿAmr رَضِيَ ٱللَّهُ عَنْهُ put an end to them.

Now Rasūlullāh ﷺ had a truce with the Banū ʿĀmir but ʿAmr رَضِيَ ٱللَّهُ عَنْهُ was not aware of this. When ʿAmr رَضِيَ ٱللَّهُ عَنْهُ reached

Madīnah he informed Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ about the whole incident. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ that they had a truce with the Banū ʿĀmir so they will now have to give them blood money.

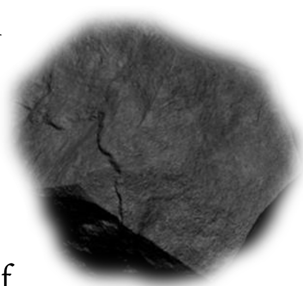
The Banū al-Naḍīr were one of the Jewish tribes which lived in Madīnah. They were the guarantors of the Banu ʿĀmir, therefore as per the terms of their treaty, they also had to pay a share of the blood money. Their locality lay to the south east of Masjid Nabwī.



Gazwah Banū al-Naḍīr

Rasūlullāh ﷺ set of with some of his Companions رضي الله عنهم to the Banū al-Naḍīr to seek assistance in the payment of the blood money to the Banū ʿĀmir. Abū Bakr, ʿUmar, ʿUthmān, Zubayr, Ṭalḥah, ʿAbd al-Raḥmān ibn ʿAwf, Saʿad ibn Muʿādh, Usayd ibn Ḥuḍayr and Saʿad ibn ʿUbādah رضي الله عنهم were among those who accompanied him.

Rasūlullāh ﷺ arrived at the locality of the Banū al-Naḍīr and sat in the shade of a wall. The Banū al-Naḍīr presented themselves with the utmost respect and agreed to pay part of the blood money. But they had other things on their mind. Within themselves, they decided that a person would stand on the roof of a house and throw a boulder down so they could crush Rasūlullāh ﷺ. According to some opinions, the name of the person who volunteered to carry out this heinous act was ʿAmr ibn Jiḥāsh ibn Kaʿab.



Salām ibn Mashkam advised them not to do this. He said that the Lord of Rasūlullāh ﷺ will inform him and this is breaking the truce. And this is exactly what happened.

Jibrīl عليه السلام arrived and informed Rasūlullāh ﷺ of the plot. Rasūlullāh ﷺ stood up immediately and left. The

way Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had left appeared as if he had the intention of coming back, therefore the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ waited for him. When he did not return, they also made their way back. When they met Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, he informed them of the betrayal and ordered an expedition against them.

The Treachery of the Banū al-Naḍīr

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ left with his Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ and made their way towards the locality of the Banū al-Naḍīr. ʿAbdullāh ibn Umm Maktūm رَضِيَ ٱللَّٰهُ عَنْهُ was left in charge of Madīnah.

The Muslim army reached the locality of the Banū al-Naḍīr and surrounded the area. The Banū al-Naḍīr, went inside their forts and locked their doors. They were proud of their well-fortified residences. The leader of the hypocrites, ʿAbdullāh ibn Ubay told the Banū al-Naḍīr, that he would support them along with the other hypocrites and this increased their arrogance even further. However none of them had the courage to go against Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Further acts of treachery from the Banū al-Naḍīr followed. They sent a message to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ asking him to bring three people with him and they would send three of their scholars to have a discussion. If their scholars embraced Islām, then they would all embrace as well.

The real intentions of the Banū al-Naḍīr could not have been further than what they had proposed. They had briefed their scholars that they should take daggers with them, concealing them in their clothes and as soon as they get an opportunity, assassinate Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was informed of this treachery as well before the meeting. Due to these repeated actions, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ ordered the attack on the Banū al-Naḍīr.

The Siege

The Muslim army laid siege to the forts of the Banū al-Naḍīr for fifteen days. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ ordered that the trees in their orchards and crops be cut down and burnt.

The Banū al-Naḍīr eventually relented and wanted to come to an agreement with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ gave them ten days to leave Madīnah. He told them that they were free to take their families wherever they wanted. Whatever goods they could carry on their camels and animals, could also be taken.



The Banū al-Naḍīr took as much wealth with them as they could. Due to their greed, some of them even went as far as removing the doors and door frames and took them as well.

Many of them went to Khaybar. Others went to Shām and settled there. Their leader Ḥuyayy ibn Akhṭab was one of those who went to Khaybar.

The Spoils

Rasūlullāh ﷺ shared out the remaining wealth between the Muhājirūn so it would be easier for the Anṣār who had been looking after them. The Anṣār did not feel that hosting the Muhājirūn was a burden, rather it gave them comfort.

Rasūlullāh ﷺ gathered the Anṣār and spoke to them. After praising Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ, he mentioned the favours that had been done upon them (the Muhājirūn) and told them if they wished, he could share the wealth between them and the Muhājirūn equally, or he could give it just to the Muhājirūn, so they could leave the houses of the Anṣār.

Saʿad ibn ʿUbādah and Saʿad ibn Muʿādh رَضِيَ ٱللَّهُ عَنۡهُمَا who were leaders of the Anṣār said that they were happy that Rasūlullāh ﷺ gives the wealth just to the Muhājirūn. However, they were still welcome to stay in their houses and share in their food and drink as they had been doing so.

Another narration mentions the Anṣār told Rasūlullāh ﷺ to just share out the wealth within the Muhājirūn. If there was anything in their wealth or possessions, Rasūlullāh ﷺ could also give it to them however he wished. They were happy with it. When Rasūlullāh ﷺ heard this, he became pleased and supplicated for them.

Allāh سُبْحَانَهُ وَتَعَالَىٰ sent down Sūrah al-Ḥashr regarding this expedition. ʿAbdullāh ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ, the cousin of Rasūlullāh ﷺ, would refer to this Sūrah as the Sūrah of the Banū al-Naḍīr. In this Sūrah, Allāh سُبْحَانَهُ وَتَعَالَىٰ discusses what should be done with that property which has been left by non-Muslims and then possessed by the Muslim state without any fighting. This is referred to as 'fay''.

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ
فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ
اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۚ [4]

"(And fay' is especially) for the poor emigrants who were expelled from their homes and properties, while they were seeking Allāh's grace and pleasure, and were helping (the religion of) Allāh and His Messenger. They are the truthful."

[4] Sūrah al-Ḥashr verse 8

Summary of Gazwah Banū al-Naḍīr

Battle Number	13	
Name of the Battle	Banū al-Naḍīr	
Date of the Battle	4AH	Rabīʿ al-Awwal
Reason for Expedition	The Banū al-Naḍīr broke their treaty with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ when they planned to kill him	
Location	Madīnah	
Representative of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	ʿAbdullāh ibn Umm Maktūm رَضِيَ ٱللَّٰهُ عَنْهُ	
Standard Bearer for the Muslim Army	ʿAlī ibn Abū Ṭālib رَضِيَ ٱللَّٰهُ عَنْهُ	
Leader of the enemy forces	Salām ibn Mashkam	
Number of Muslims	200	
Number of enemy forces or information about them	200	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	15 days	
Type of Battle	Siege	
Verses of Qur'ān narrated in relation to Expedition	Sūrah al-Ḥashr	
Outcome of Battle	The Banū al-Naḍīr were exiled from Madīnah	

Gazwah Dhāt al-Riqāʿ

After the Gazwah of Banū al-Naḍīr, Rasūlullāh ﷺ stayed in Madīnah from Rabīʿ al-Awwal to the beginning of Jamād al-Ūlā'

Rasūlullāh ﷺ then received news that the tribes of Banū Maḥārib and Banū Thāʿlabah were gathering an army to confront the Muslims.

Rasūlullāh ﷺ took four hundred Companions رَضِيَ ٱللَّهُ عَنْهُمْ and went towards Najd. When the army reached there, some people from the tribe of Ghaṭfān were present. However, no confrontation took place.

During this campaign, Rasūlullāh ﷺ led the Companions رَضِيَ ٱللَّهُ عَنْهُمْ in Ṣalāt al-Khawf.

The question could be asked, why was this battle called Gazwah Dhāt al-Riqāʿ? The Ḥadīth below has one of the explanations.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا وَنَقِبَتْ قَدَمَاىَ وَسَقَطَتْ

أَظْفَارِى, وَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ, فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ, لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا [5]

Abū Mūsā' رَضِيَ ٱللَّهُ عَنْهُ narrated, "We went out in the company of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ for a Gazwah and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped. And we used to wrap our feet with the pieces of cloth, and for this reason, the Gazwah was named Dhāt al-Riqāʿ, as we wrapped our feet with rags."

Ibn Saʿad mentions that Dhāt al-Riqāʿ was the name of a mountain where Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ stayed during his expedition. There were black, white and red patches on the mountain.



[5] Ṣaḥīḥ al-Bukhārī 4128

Summary of Gazwah Dhāt al-Riqā'

Battle Number	14	
Name of the Battle	Dhāt al-Riqā'	
Date of the Battle	4AH	Jamād al-Ūlā'
Reason for Expedition	The tribes of Banū Maḥārib and Banū Thāʿlabah were gathering an army to confront the Muslims	
Location	Dhāt al-Riqā'	
Representative of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Unknown	
Standard Bearer for the Muslim Army	Unknown	
Leader of the enemy forces	Unknown	
Number of Muslims	400	
Number of enemy forces or information about them	Unknown	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	Unknown	
Type of Battle	Pursuit	
Verses of Qur'ān narrated in relation to Expedition	Unknown	
Outcome of Battle	No confrontation took place	

Summary

The Battle of Uḥud had taken place in the month of Shawwāl in the 3rd year of Hijrah. On the way back to Makkah, the Quraysh discussed the idea of going back to Madīnah as they had not totally defeated the Muslims. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ received news of this and called the Muslims together once again to confront the Quraysh. They marched out of Madīnah and waited at Ḥamrā al-Asad, but the Quraysh did not turn up. They had decided to return to Makkah. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then returned to Madīnah after three days.

Two incidents then followed in which the Muslims were betrayed. Representatives from the tribes of Aḍal and al-Qārah came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ requesting that some Companions رَضِيَ ٱللَّهُ عَنْهُمْ are sent with them to teach them about Islām.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ agreed to their request and sent some of his Companions رَضِيَ ٱللَّهُ عَنْهُمْ with them. This was all part of a plan by the enemy and the Muslims were betrayed. Eight of them were martyred and the remaining two were sold in Makkah to members of the Quraysh seeking retribution for their relatives who had fallen in the battles between them and the Muslims. Both Companions رَضِيَ ٱللَّهُ عَنْهُمَا were killed by the Quraysh in Tanʿīm.

One of them was Khubayb رَضِيَ ٱللَّٰهُ عَنْهُ. He requested time to read 2 Rakʿāt Ṣalāh before his sentence and from that day it set a precedent for other Muslims in a similar position.

The second incident occurred when Rasūlullāh sent Seventy Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ to the people of Najd upon a request from ʿĀmir ibn Mālik.

The Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ stopped at Bi'r Maʿūnah. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had given a letter to Ḥarām ibn Milḥān رَضِيَ ٱللَّٰهُ عَنْهُ addressed to ʿĀmir ibn Ṭufayl, a leader of the Banū ʿĀmir. When Ḥarām ibn Milḥān رَضِيَ ٱللَّٰهُ عَنْهُ went to deliver the letter, he was martyred.

ʿĀmir ibn Ṭufayl then sought assistance from the tribes of ʿUṣayyah, Riʿl and Dhakwān in attacking the rest of the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ as the Banū ʿĀmir had refused his request. They attacked the Muslims and all of them were martyred except two, one of whom was ʿAmr ibn Umayyah.

On the way back to Madīnah, ʿAmr ibn Umayyah رَضِيَ ٱللَّٰهُ عَنْهُ killed two people from the Banū ʿĀmir. He did now know there was a treaty between them and the Muslims.

ʿAmr ibn Umayyah رَضِيَ ٱللَّٰهُ عَنْهُ arrived in Madīnah and informed Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ about the incident. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ decided that blood money would have to be paid to the Banū ʿĀmir. Along with some Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ, he went to the

Jewish tribe of Banū al-Naḍīr to get their share of the blood money.

During his visit, the Banū al-Naḍīr plotted to kill Rasūlullāh ﷺ. Rasūlullāh ﷺ was informed of this by Jibrīl عَلَيْهِ ٱلسَّلَامُ and got up and left. Upon seeing that Rasūlullāh ﷺ had not returned, the Companions رَضِيَ ٱللَّهُ عَنْهُمْ also went back. Rasūlullāh ﷺ told them about the plot and ordered the Muslims to march against the Banū al-Naḍīr.

The Banū al-Naḍīr locked themselves into their forts and the Muslim army laid siege. After fifteen days, they eventually relented and Rasūlullāh ﷺ ordered that they be exiled from Madīnah.

The Banū al-Naḍīr left Madīnah taking with them as much as they could. Some of them settled in Khaybar and others went further north to Shām.

The threat from the polytheists in all directions was relentless. Rasūlullāh ﷺ would receive news of tribes preparing to attack them whilst others would come full of deception pretending to have embraced Islām. The Muslims were taking heavy losses; however, this did not stop them in their endeavour to spread the word of Allāh سُبْحَانَهُ وَتَعَالَىٰ and bring the light of Islām to this world.

Sīrah of Muḥammad ﷺ
Part 19 – The Incidents of al-Rajīʿ & Bi'r Maʿūnah

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